

"5. That the closest bonds of sympathy and cooperation be maintained between these self-supporting schools and our organized work.

"6. That the educational departments be encouraged to so cooperate with these self-supporting schools that the utmost possible help may be rendered, and the best results accomplished.

"We further recommend, That our stronger conferences search out and encourage suitable persons to undertake this self-supporting work, and the workers thus selected be encouraged to pursue a course of instruction at the Nashville Agricultural and Normal Institute." (*General Conference Bulletin, 1909, pp. 372, 373.*)



The Value of Organization

With special reference to the relationship sustained by the Madison school to the organized work of the Seventh-day Adventist denomination.

AN HISTORICAL STUDY

BY

C. C. CRISLER



1914

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FOREWORD

THE underlying principles of the organization of the Seventh-day Adventist denomination are those set forth in the teachings of the founders of the Christian Church, and may be traced in the records of the New Testament. For a clear understanding, however, of the ecclesiastical polity recognized and followed by Seventh-day Adventists, some knowledge of the historical facts connected with the development of institutional and conference work is often found helpful. Fortunately, more or less extended studies on the beginnings of organization among our people have been published, from time to time, by all the presidents of the General Conference, from Elder James White to Elder A. G. Daniells, and occasionally by others, notably Elder J. N. Loughborough. Through these published studies, many have been helped to an understanding of the harmonious relationships existing among the many and diverse interests of the cause of present truth.

Those who have a knowledge of the development of the principles of gospel order in connection with our institutional and conference work, usually find it possible to determine for themselves, quickly and intelligently, the attitude they should take and sustain toward the many problems of organization continually arising. All that is necessary is an understanding of the facts connected with the particular problem under consideration.

Occasionally there arises a problem necessitating a careful review of underlying principles and a thorough study of related facts. Thus it was in 1860, when the proposal was made to organize the Review and Herald Office into a publishing association. Thus

it was in 1873, when the question of leadership was brought before our people; in 1888, when the first steps were taken toward dividing General Conference territory into district or union conferences; in 1897, when a wise distribution of responsibility was called for; and in 1901, when a further distribution of responsibility was advocated and successfully brought about. In all these crises, the principles of organization adopted in the early days of our denominational history have been found wholly adequate to meet the needs of an ever-expanding work, and have thus been "strengthened, established, and settled."

In recent years one of the more difficult problems of gospel order has been that of determining the place that the Madison School occupies in the organized work of the denomination. As with the varied problems of former years, so with this, a right understanding of the question can be arrived at most easily through a review of general principles, and a study of the facts connected with the inception of the enterprise.

It is in the hope of acquainting many with some of the providences leading up to the founding of the Madison school, that this brief compilation has been prepared. An effort has been made to set forth only those facts that have a vital bearing on the problem under consideration, and that will enable all who are familiar with the principles of organization, which are of universal application, to determine for themselves the relationship sustained by this institution to the organized work of the denomination. C.C.C.

IN NEGLECTED PLACES

MANY and varied have been the calls through the spirit of prophecy to the Seventh-day Adventist

Church for families to move into places in need of the light of present truth. The rank and file have been urged repeatedly to give careful consideration to the opportunities for soul-saving presented in unentered fields at home and abroad. The laymen in the church have been encouraged to do self-sacrificing missionary work in many places where the honest in heart may be brought to a knowledge of the third angel's message.

These exhortations to the laymen have been accompanied by cautions safeguarding the general interests of the cause. Only those loyal to the message and conversant with the fundamental features of our faith, were to be encouraged to leave their home churches for service in more needy fields — and this only when the circumstances in the home churches seemed to warrant removal to another sphere of labor. Brethren in responsibility were to endeavor to make a wise distribution of the working forces of the church, and to give helpful supervision to those who should be encouraged to extend the circle of their influence into unworked fields. From the very beginning these principles, so vital in the preservation of gospel order, have been emphasized.

In 1853 the church was instructed to "look carefully and attentively at the lives, qualifications, and general course of those who profess to be teachers," lest "men whose lives are not holy, and who are unqualified to teach the present truth," should undertake a warfare at their own charges, and bring reproach upon the cause. (See "Early Writings," pp. 97-104, new ed.)

When calls began to be made upon the laymen to occupy and work unentered portions of the harvest-field, the need of surrounding such a movement with proper safeguards was urged. Elder James White recognized the necessity of giving careful counsel

to the lay-members who were desirous of disseminating the truths of the message, but who were lacking in initiative and experience; and it was in the hope of helping these to an understanding of their privileges and responsibilities as laborers together with God, that he proposed the plan of holding annual meetings.

"Many of our brethren," wrote Elder James White in 1859, "are in a scattered state. They observe the Sabbath, read with some interest the *Review*; but beyond this they are doing little or nothing for want of some method of united action among them. It is time that all do something to add to the strength of this cause. Its enemies are many and active, and its friends should be wide-awake and zealous. Then let the scattered friends of the cause of Bible truth be assembled in their localities yearly, to learn their present position and duty, and be cheered on to vigorous action." (*Review and Herald*, July 21, 1859.)

A month later, Elder White and his wife were in the State of New York, beginning a tour of the eastern States. "One object of this tour," Elder White declared in his first report, "is to awaken interest in behalf of missions in those parts of our own country which seem to be waiting for the word of God, where there are but very few if any friends of the cause. The time has come to increase our efforts, let our light shine, and sound the alarm abroad." (*Review and Herald*, Sept. 1, 1859.)

HELPFUL SUPERVISION

The calls that were given in the 60's, 70's, and 80's, through the spirit of prophecy, to consecrated lay-members to share in the burden of entering and evangelizing new fields, were usually accompanied by plain counsels regarding the careful supervision of such a movement by men of experience. When, for

example, in the vision of June 12, 1868, Sister White was shown that—

"Brethren who wish to change their location, who have the glory of God in view, and feel that individual responsibility rests upon them to do others good, to benefit and save souls for whom Christ withheld not his precious life, should move into towns and villages where there is but little or no light, and where they can be of real service, and bless others with their labor and experience."

With this vision was given a view of the duty of brethren in responsibility to bear the burden of leadership and helpful guidance. The ministers were exhorted to "reach out to lift where the people need help." They were to "possess discernment to see and feel just where the people need to be corrected, reformed, built up, and strengthened." (*Testimonies for the Church*, Vol. II, pp. 115, 119.)

The cautions given were clear and explicit. In 1888 a call for an advance movement along missionary lines by laymen throughout our ranks, was accompanied by the following counsel:

"There are many workers in the cause who are not properly equipped for this great work, and when they are given some measure of success, they are in danger of becoming elated and self-sufficient. They work in their own strength, and do not discern their danger, and therefore do not avoid the perils that are in their pathway. . . . There are those who . . . have independent ideas and will not receive counsel. They choose to follow their own course."

"Those who would labor in word and doctrine, should be firmly established in the truth before they are authorized to go out into the field to teach others. The truth, pure and unadulterated, must be presented to the people."

"God has a special work for the men of experience

to do. They are to guard the cause of God. They are to see that the work of God is not committed to men who feel it their privilege to move out on their own independent judgment, to preach whatever they please, and to be responsible to no one for their instructions or work. Let this spirit of self-sufficiency once rule in our midst, and there will be no harmony of action, no unity of spirit, no safety for the work, and no healthful growth in the cause. . . . Christ prayed that his followers might be one as he and the Father were one. Those who desire to see this prayer answered, should seek to discourage the slightest tendency to division, and try to keep the spirit of unity and love among brethren.

"God calls for laborers; but he wants those who are willing to submit their wills to his, and who will teach the truth as it is in Jesus. . . . One who works in harmony with the counsel of God, and in unity with the brethren, will be more efficient to do good than ten will be who do not realize the necessity of depending upon God, and of acting in harmony with the general plan of the work."

"Let those who contemplate giving themselves to the work, place themselves in connection with those who have had a good experience in the ways of God, and a knowledge of his cause." (*Review and Herald*, May 29, 1888.)

THE SOUTH AS A MISSION FIELD

During her sojourn in Australia, Sister White continued to plead with the lay-members of the church to consider seriously their duty before God to place themselves where they would be able to do the best possible service for the Master. Some, it was pointed out, would find blessing in entering foreign fields as self-supporting missionaries. (See *General Conference Daily Bulletin*, Vol. 5, No. 4, pp. 131-133; published

in February, 1893.) The church-members in every part of the world were encouraged to undertake some line of home missionary work. The children were not to be overlooked, and much was to be done for friends and neighbors; and thus the influence of every church was to be extended in an ever-widening circle of spiritual blessing. It was also pointed out that this faithful home missionary work would fit some for larger fields of usefulness, and that these, when of good repute and otherwise capable, should be encouraged to find some wider sphere for the exercise of their talents in soul-saving labor.

During the 90's, the attention of the church-members in the United States was frequently directed to the South as a needy and fruitful field of labor. In 1891, and during every year thereafter for fifteen years or more, message after message was sent, urging the importance of occupying this field with varied classes of workers. A few responded heartily, and these gained a rich experience, some as conference workers, and others as self-supporting missionaries.

The appeals in behalf of the Southern Field have been given wide publicity through the columns of the *Review and Herald* and the *General Conference Bulletin*, and in "Testimonies for the Church," Volumes VI and VII; and it is needless to repeat at length. But there are counsels given in connection with these appeals, that are sometimes overlooked — counsels providing for the inauguration and execution of wise plans that may be adopted with success by the lay-members. The responsibility of directing the working agencies of the church, is placed upon the leaders. In the *Review and Herald* dated March 7, 1893, Sister White wrote:

"Prophets, apostles, evangelists, pastors, teachers, are all to work for the perfecting of the saints, for the work of the ministry, for the edifying of the body

of Christ. Is not this object worthy of careful attention? Can we not discern that there has been neglect in some special work for the church, in that the saints have not attained the perfection that God would have them attain? Had the work of the ministry been done, the church would have been edified and educated for the great work that devolves upon them."

"Since God has placed in the church apostles, prophets, evangelists, pastors, and teachers, for the perfecting of the church, for the edifying of the body of Christ, how important it is that no blundering work be done. There is much more to be accomplished than can be accomplished simply by preaching. The workers must be endowed with heavenly wisdom, that they may devise and execute plans that shall result in the perfecting of the experience of all who shall come into the faith. We must teach the members of the church how they may effectually minister to others. In ministering to others, men and women may be educated to bear burdens, to wear the yoke of Christ, and thus exercise their entrusted talents in his service, until they shall be developed to fill positions of greater trust and heavier responsibility."

"Were the kind of labor of which it stands in need bestowed upon the church, many who are doing nothing would be educated to become diligent laborers in the harvest-field. An education should be given to the people of God that would result in furnishing hundreds who would put out to the exchangers valuable talents. . . . Because of the lack of proper instruction among the church-members by those whom God has placed as overseers, there is not one merely, but scores who are slothful, and who are hiding their talents in the earth."

"But this condition of weakness must not continue. Well-organized work must be done in the church, that its members may understand the manner

in which they may impart light to others. . . . Will those who have charge of the flock of God awaken to their duty?"

Stirred by the appeals that continued to come to the church, the president of the General Conference arranged for the preparation and publication of the tract entitled, "Home Missionary Work: An Appeal." This appeared in December, 1896, as an "extra" of the *Bible Student's Library*. The greater portion of the compilation has since been given more permanent form as a chapter of "Testimonies for the Church," Vol. VI, pp. 421-439.

Extended appeals in behalf of the Southern Field appeared in the *Review and Herald* late in 1895 and early in 1896; but these, while referring at times to needs among the white people, had reference chiefly to work among the colored people.

THE WORK OF SELF-SACRIFICING LAYMEN MAY BE DONE IN HARMONY WITH THE SPIRIT OF THE ORGANIZED WORK

It was in 1901 that Sister White, while urging the importance of missionary work in behalf of neglected classes among the white people of the South, pointed out very clearly wherein the special lines of work called for by the peculiar needs of that field, should not be regarded as out of order, or in any wise opposed to the spirit of our organized denominational work. To a brother who was contemplating the taking up of such work, she wrote:

"Go thou into some unworked part of the vineyard, and show what you can do to make a beginning in humble ways for Jesus. You have the advantage of physical strength. Seek a hard place and go to work, laboring with humility and earnestness. Culti-

vate your part of the Lord's vineyard, where nothing has been done.

"For years the Lord has shown me that he uses many gifts in the work of saving souls. All who can should do personal labor. As they go from house to house, explaining the Scripture to the people in a clear, simple manner, God makes the truth powerful to save. The Saviour blesses those who do this work.

"For many years Brother ——— has done a good and unselfish work. While others were seeking rest and comfort, he has toiled in poverty, earning means to carry forward God's work.

"Workmen for God are going to spring up in many places. . . . He who forsakes all that he has in order to advance the work of God, is doing that which must be done."

To a conference president in the South who looked upon self-supporting missionary work as something irregular, Sister White wrote in 1901:

"Christ accepts and communes with the most lowly. He does not accept men because of their capabilities or eloquence, but because they seek his face, desiring his help. His Spirit, moving upon the heart, arouses every faculty to vigorous action. In these unpretentious ones the Lord sees the most precious material, which will stand the storm and tempest, heat and pressure. God sees not as man sees. He judges not from appearance. He searches the heart and judgeth righteously."

"Who has sent you to a field where a good work has been done, to show your zeal by tearing it in pieces? Is this working in the regular lines? If so, it is high time that we worked in irregular lines. God is displeased with your work.

"There are men who will spend and be spent to win souls to Christ. In obedience to the great commission, many will go forth to work for the Master. Under the ministration of angels, common men will

be moved upon by the Spirit of God and led to warn people in the highways and byways. They are to be strengthened and encouraged and as fast as possible prepared for labor, that success may crown their efforts. They harmonize with unseen, heavenly instrumentalities. They are workers together with God, and their brethren should bid them Godspeed and pray for them as they labor in Christ's name.

"No one is authorized to hinder such workers. They should be treated with the greatest respect. No one should speak a taunting word of them, as in the rough places of the earth they sow the gospel seed.

"Christ will be with these workers. The angels of heaven will respond to the self-sacrificing efforts put forth. By the power of the Holy Spirit Jesus will move upon hearts. God will work miracles in the conversion of sinners. The workers will be filled with joy as they see souls converted. Men and women will be gathered into church fellowship. Meeting-houses will be built, and institutions of learning established.

"These workers are trees of the Lord's planting. In a peculiar sense they bear fruit equal to the fruit borne by the apostles. They receive a reward in this life, and a glorious reward awaits them in the future life.

"Humble men, who do not trust in their great gifts, but who work in simplicity, trusting always in God, will share in the joy of the Saviour. Their persevering prayers will bring souls to the cross. Then go forth, brethren. Do your best humbly and sincerely, and God will work with you.

"It is time that church-members understood that there is work to be done in the Lord's vineyard. If one hundred laborers would step out of the regular lines, and take up just such self-sacrificing work as

Brother ——— has done, souls would be won to the Lord. And the workers would understand by experience what it means to be laborers together with God. None are to wait for a regular process before they make any efforts. They are to take up the work right where they are.

"Brother ———, there should be many at work in the lines which in your judgment you call 'irregular lines.' Do you think that your criticisms are the production of the Holy Spirit?"

"Life's best things — simplicity, honesty, truthfulness, purity, unsullied integrity — are not to be bought or sold; they are as free to the illiterate as to the educated, to the black man as to the white man, to the poor man as to the king upon his throne. . . . Brother ——— stands before God on the higher rounds of the ladder, which, planted firmly upon the earth, reaches to the throne of God. Like his Master, he has spent his life in doing good. God accepts his labors."

NEW METHODS NOT NECESSARILY ANTAGONISTIC TO "REGULAR" METHODS OF LABOR

In a letter written to an officer of the General Conference in 1901, is outlined the broad principle that when new and successful methods are set in operation for reaching special classes in difficult fields, these methods, though different from anything followed in ordinary conference work, are not necessarily opposed to the fundamental principles of gospel order, and should not be looked upon as "irregular":

"So often the same old difficulties arise and are presented in regard to disturbing the 'regular lines.' . . . How many more years will it be before our brethren receive the clear, keen perception which calls evil evil and good good? When will men cease to depend upon the same routine which has left so much

work undone, so many fields unworked? Is not the present presentation enough to make men see that a revival is necessary and a reformation essential? If not, it is useless for me to repeat the same things over and over again."

This was written very soon after the close of the 1901 General Conference, during which meeting Sister White had presented before the delegates assembled the necessity of reorganizing many lines of work in order to fulfil the spirit of the principle followed from the beginning of our organized work — that by a wise distribution of responsibility we shall make the most effective possible use of agencies otherwise restricted or unused. Thus room will be given for the exercise, under wise supervision, of individual initiative. In the communication just quoted from, addressed to a General Conference leader, Sister White continued as follows:

"If we can get away from the regular lines into something which, though irregular, is after God's order, it may cut away something of the irregular working which has led away from Bible principles.

"God's principles are the only safe principles for us to follow. Phariseism was filled with regular lines, but so perverted were the principles of justice that God declared, 'Judgment is turned away backward and equity can not enter; yea, truth faileth, and he that departeth from evil maketh himself a prey.' How true these words have proved!

"It is God who gives men wisdom by which to tell truth from a lie. Those under his guidance almost instinctively separate the good from the evil. God is trying to bring the backsliders in prominent places back to their senses. He corrects the evils to which men who ought to know better, who have heard his warnings and reproofs, have held fast as if evil were a choice commodity, of which not one grain must be lost.

"It is as hard to-day to break away from the regular lines as it was in Christ's day. We have had great light. Let us not become narrow. Let us break the bonds which bind us. Christ is the source of all true growth, the maintainer of all life. By his Holy Spirit he communicates heavenly principles and furnishes spiritual life."

"It is not the Lord's will that the work in the South should be confined to the set, 'regular lines.'"

WORK NEGLECTED BY REGULARLY ORGANIZED AGENCIES
MAY BE UNDERTAKEN BY AUXILIARY AGENCIES

In a letter addressed to the president of the General Conference in 1901, the principle is set forth that when the appointed agencies in the church fail to do a work which must be done by some means, it is in harmony with the will of God that such work be undertaken by individuals impressed by the Holy Spirit to do this work:

"The South is a field that can not be compared with any other field. The work there can not be conducted in the same way that the work in other places is conducted. It can not be carried forward in the regular lines; for this would be inconsistent. . . .

"If the work in this field had in the past been recognized by the General Conference, if the help had been given that the importance of the field demands, there would be some reason why the work should be carried in the regular lines. But in many parts of the South the regular lines can not now be followed. . . . The work has been hindered in such a way that God has been greatly dishonored. The strange neglect of the Southern Field is a standing rebuke to those who bear the name of Seventh-day Adventists. . . .

"The Lord has various ways of testing and proving his people. Again and again he has brought about

changes to see whether his human agents will keep his commandments. When in his providence he sees that changes are essential for the character-building, he breaks up the smooth current of the life. He orders that changes shall be made, so that his worker shall not stagnate by following the regular order."

A CAUTION AGAINST TOO ABRUPT CHANGES FROM THE
OLD-ESTABLISHED ROUTINE

In a communication to a brother who was leading out in the publishing work in the South along lines somewhat different from the established order for the carrying on of such work in other portions of the United States, the principle is outlined that the adoption of new methods to meet special needs must never lead to rash moves and to independence of spirit. Sister White wrote to him thus:

"You need now to be able to think and judge with clear discrimination. Great care must be exercised in making changes which differ from the old-established routine. Changes are to be made, but they are not to be made in such an abrupt manner that you will not carry the people with you.

"You who are working in the South must labor as if in a foreign country. You must work as pioneers, seeking to save expense in every way possible. And above all, you must study to show yourselves approved unto God."

THE KIND OF WORKERS NEEDED — MEN AND WOMEN
OF MATURE JUDGMENT

From a letter written to the president of the Southern Union Conference in 1901, is taken the following counsel concerning the value of the work of self-supporting laymen in needy portions of the South:

"Let married men and women who know the truth

go forth to enlighten others. Follow the example of Brother ———. Wisely work in places where you can best labor. Teach yourselves the principles of health reform. By reading and studying the various books and periodicals on the subject of health, educate yourselves to give treatment to the sick and to do better work for the Master."

To the brethren assembled in General Conference in the spring of 1901, Sister White endeavored to outline her conception of the new methods of labor that should be followed by our organized agencies in the evangelization of portions of the Southern Field. In a talk to the delegates she appealed to them thus:

"If there are any people in the world who can not help themselves, it is the people of the South, a portion of the whites as well as the colored race. The necessity for work among the poor whites is just as great as the necessity for work among the colored people."

"The Southern Field must be worked intelligently. Some have thought that because the people in the South are so ignorant, it does not matter what kind of workers are sent there. But the fact that the people are so ignorant makes it necessary to send the most capable workers, workers who know how to deal with human minds. Those who work successfully for these people in the South must be men and women who will not labor foolishly, who will not work for a little while, and then get tired and go home. This field needs workers who will say, I will not fail or be discouraged."

"I wish to say also that the Southern Field is a world of its own. The work there will have to be carried forward independently, to a large degree, of the conference here. The workers in the field will have to exercise judgment as to the best way of advancing."

During the General Conference of 1901, when these

words were spoken, provision was made for the organization of the Southern Union Conference, with Elder R. M. Kilgore as president; and it was understood at the time that many of the problems peculiarly southern would have to be worked out by the newly elected Southern Union Conference Committee.

ANNEXING NEW TERRITORY

A few weeks later, Sister White wrote to a conference official in the South — a member of the Southern Union Conference Committee:

"We are to be interested in everything which concerns the human brotherhood. By our baptismal vows we are bound in covenant relation with God to make persevering, self-denying, self-sacrificing efforts to promote, in the hardest parts of the field, the work of soul-saving."

"God says to those who profess to believe in him, Go forth into all parts of the world, and diffuse the light of my truth, that men and women may be led to Christ. Let us awaken to our duty, and do all that we can to help forward the Lord's work. Let superficial excuses be blown to the four winds. Let decided action commence on the part of all who can help. Let them cooperate with the angels sent from the heavenly courts to minister to those who shall be heirs of salvation. Forget not the words, 'We are laborers together with God.' No longer grieve the Spirit of God by delaying. . . . By earnest, persevering work, annex new territory."

"ORGANIZE SOME PLAN FOR LABOR"

In another communication, written in 1901 to one of the members of the Southern Union Conference Committee, Sister White recognizes the necessity of

advancing in harmony with well-organized plans:

"We were assembled in a large council-meeting. All present seemed to be filled with an earnest desire to start the work in the South. Much was said in an effort to explain why the work that ought to have been done in the cities of the South has not been done.

"How best to undertake the work in this field, is the problem before us. It seems difficult to begin a work that for so long has been criminally neglected. We are not to wait for eloquent preachers, talented men, but take up the work the Lord places before us. He will accept and work through humble, earnest men, even though they may not be eloquent or highly educated. Organize some plan for labor, and do not forget that to every man God has given his work. Do not take up the work with a feeling that you are capable and apt and keen-sighted. Begin and continue in humility. It is with the one who is humble and contrite that God abides.

"I am weighed down as a cart beneath sheaves. Has God no message of mercy for the white people and the colored people of the South? . . . Is no message of warning to reach them? The condition of the Southern Field is a condemnation to the Christian churches of America. How can they stand guiltless before God? The degradation and darkness of this field bears testimony against the Lord's appointed agencies."

MOVING OUT INTO NEW PLACES

The opportunities before consecrated laymen were outlined anew to a General Conference officer in June, 1901, when he was planning to meet representatives of the Southern Union Conference in a council meeting to consider ways and means of advancing the special lines of work to be undertaken in that field:

"The work is fast closing up, and on every side

wickedness is increasing. We have but a short time in which to work. Why do not those to whom God has committed great light move out into new places? They will have to do this, whether they wish to or not; for God will scatter them into many places.

"God is not willing that any should perish. He has provided abundant means for the salvation of all who will accept his invitation. If God's people had gone forth as they should, giving the invitation to thousands, many souls would have been added to the church of such as shall be saved. God's Spirit will abide with true missionaries, furnishing them with power for service."

"It is impossible for the man who believes in Christ to see the work that needs to be done, and yet do nothing. Daily the church is to receive from heaven the healing balm of God's grace to impart to the needy and suffering. God's people are weighted with the most sacred responsibilities and the most glorious privileges. All who believe the message for this time will go forth into the harvest field to do something for the Master, relying upon the assurance, 'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.' In practical obedience to the divine command, his confidence will increase and his talents will multiply. Mountains of obstacles will become a plain path. The spiritual desert will rejoice and blossom as the rose.

"Arise, ye sleeping virgins and trim your lamps. Take up your appointed work. 'Sing and rejoice, O daughter of Zion; for lo, I come; and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people; and I will dwell in the midst of thee, and thou shalt know the Lord, the Lord of hosts.'"

SELF-SUPPORTING WORKERS

Some of the methods of labor that could be adopted with profit in the Southland and in other places in need of special help, were outlined at considerable length by Sister White in a manuscript written in 1901, published first in the *Review and Herald* and later incorporated in part in a chapter of "Testimonies for the Church," Vol. VII, which appeared the latter part of 1902. To quote:

"It is not the Lord's purpose that ministers should be left to do the greatest part of the work of sowing the seeds of truth. Men who are not called to the ministry are to be encouraged to labor for the Master according to their several ability. Hundreds of men and women now idle could do acceptable service. By carrying the truth into the homes of their friends and neighbors, they could do a great work for the Master. God is no respecter of persons. He will use humble, devoted Christians, even if they have not received so thorough an education as some others. Let such ones engage in service for him by doing house-to-house work. Sitting by the fireside, they can — if humble, discreet, and godly — do more to meet the real needs of families than could an ordained minister."

"In humble dependence upon God, families are to settle in the waste places of his vineyard. Consecrated men and women are needed to stand as fruit-bearing trees of righteousness in the desert places of the earth. As the reward of their self-sacrificing efforts to sow the seeds of truth, they will reap a rich harvest. As they visit family after family, opening the Scriptures to those in spiritual darkness, many hearts will be touched.

"In fields where the conditions are so objectionable and disheartening that many workers refuse to go

to them, most remarkable changes for the better may be brought about by the efforts of self-sacrificing lay-members. These humble workers will accomplish much, because they put forth patient, persevering effort, not relying upon human power, but upon God, who gives them his favor. The amount of good that these workers accomplish will never be known in this world.

"Self-supporting missionaries are often very successful. Beginning in a small, humble way, their work enlarges as they move forward under the guidance of the Spirit of God. Let two or more start out together in evangelistic work. They may not receive any particular encouragement from those at the head of the work that they will be given financial support; nevertheless, let them go forward, praying, singing, teaching, living the truth. They may take up the work of canvassing, and in this way introduce the truth into many families. As they move forward in their work, they gain a blessed experience. They are humbled by a sense of their helplessness, but the Lord goes before them, and among the wealthy and the poor they find favor and help.

"Even the poverty of these devoted missionaries is a means of finding access to the people. As they pass on their way, they are helped in many ways by those to whom they bring spiritual food. They bear the message God gives them, and their efforts are crowned with success. Many will be brought to a knowledge of the truth who, but for these humble teachers, would never have been won to Christ.

"God calls for workers to enter the whitening harvest-field. Shall we wait because the treasury is exhausted, because there is scarcely sufficient to sustain the workers now in the field? Go forth in faith, and God will be with you. The promise is, 'He that goeth forth and weepeth, bearing precious seed, shall

doubtless come again with rejoicing, bringing his sheaves with him.'

"Nothing is so successful as success. Let this be secured by persevering effort, and the work will move forward. New fields will be opened. Many souls will be brought to a knowledge of the truth. What is needed is increased faith in God." (*Vol. VII, pp. 21-24.*)

CHOSEN LEADERS AND BURDEN-BEARERS AS COUNSELORS

A letter written in 1902 to a member of the Southern Union Conference Committee, emphasizes the fact that the work undertaken by various classes of laymen in the South and elsewhere, would be in vain unless supervised by "chosen leaders and burden bearers," "men of extreme caution." In view of this, those laboring in the South were urged to counsel freely with their brethren.

The principles outlined in this communication are in full harmony with those that have been followed from the very beginning of the denominational work and should be closely studied in connection with the counsels to encourage laymen to launch out in self-supporting missionary enterprises. In the letter referred to, Sister White declares:

"The Lord God of heaven is constantly at work for us. His angels are ministering spirits to all who will receive their guardianship. Human impulse will try to make us believe that it is God who is guiding us, when we are following our own way. But if we watch carefully, and counsel with our brethren, we shall understand; for the promise is, 'The meek will he guide in judgment; the meek will he teach his way.' We must not allow human ideas and natural inclinations to gain the supremacy. . . . Consider the dangers as well as the advantages. . . . The greatest caution will need to be exercised by all who enter the Southern

Field. They are not to be ready to trust to unchristian feelings or prejudices. The truth is to be proclaimed. Christ is to be uplifted as the Saviour of mankind. But unless men of extreme caution, men who trust in the Lord, knowing that they will be kept by his power, are chosen as leaders and burden bearers, the efforts of the workers will be in vain. The brethren are to consider all these things, and then move forward in faith."

"As a people, we have been so often reproved for doing so little, that we should not hinder with discouragement any effort to extend the influence of the truth."

THE MADISON SCHOOL: ITS INCEPTION AND DEVELOPMENT

At the close of the school year in 1904, a group of teachers in Emmanuel Missionary College, Berrien Springs, Mich., severed their connection with that institution, and began the task of founding a new training-school in the South. Among the company leaving Berrien Springs, were Prof. and Mrs. E. A. Sutherland, Prof. P. T. Magan, Miss M. Bessie DeGraw, and Mrs. N. H. Druillard.

PROVIDENCES LEADING UP TO THIS MOVEMENT

For several years prior to this time, some of these workers had been stirred by the calls that were being made through the spirit of prophecy for special lines of work to be undertaken in the southern States of America, and had been looking forward to the time when they might have opportunity to do something themselves to advance the educational and evangelical work there. Professor Sutherland had spent the

summer of 1897 in a study of conditions in Kentucky and Tennessee. Early in 1899 Professor Magan had visited portions of the South for a similar purpose; and later in the same year both of these brethren had united in another tour of investigation. These visits had led them to see many opportunities for teaching the people living in mountainous and illiterate districts.

"We believe the time has fully arrived," wrote Professor Sutherland in 1899, "for our farming brethren to be more aggressive in missionary work. . . . The Lord has spoken very clearly about the southern work, and has said that our substantial farming brethren could do a great work in this field, if they would go as real missionaries to teach the people how to cultivate the soil, and in a simple, humble way teach them the truth. . . . Connected with the farmer should be a teacher who will carry on school work for the children. . . . If farmers and teachers can co-operate in this work, seed will be sown that will bear permanent fruit. These small schools connected with farms will do more good than many large schools; in fact, they are the only schools that will accomplish the work that is to be done." (*Gospel Herald*, December, 1899.)

When, in 1900 and 1901, Sister White urged anew the necessity of strengthening the educational work in the South, Brethren Sutherland and Magan, who at that time were connected with the Battle Creek College, told her of their burden to do something for that field. She expressed thankfulness that the needs of the field had touched their hearts, but pointed out the advantages to be gained by the general educational work through their remaining for a time with the interests which they had well in hand. They were counseled to carry forward vigorously the Relief Campaign in behalf of our larger training-schools,

and to remain with the Battle Creek College until they had succeeded in removing the school to a more favorable location. Accordingly, they continued to lead out in the Relief Campaign, and soon found it possible, also, to transfer the college to a beautiful farm near Berrien Springs, Mich.

Three years later, during the biennial session of the Lake Union Conference in 1904, Brethren Sutherland and Magan expressed their desire to withdraw from the Berrien Springs school, and enter the Southern Field without further delay. Their brethren in responsibility granted their request. Sister White, who was present at the meeting, was informed of their proposal to pioneer some educational enterprise in the South; and in an address before the delegates assembled, May 22, 1904, declared:

"In moving the college from Battle Creek and establishing it in Berrien Springs, the brethren have acted in harmony with the light that God gave. They have worked hard under great difficulties. Upon the school there was a heavy burden of debt that they had not created. They labored and toiled and sacrificed in their endeavor to carry out right lines of education. And God has been with them. He has approved of their efforts.

"You see the work that has been established here. You see that advancement has been made, and that the education has been carried forward in right lines, under very discouraging circumstances.

"God has looked with pleasure upon these brethren as they have struggled through the difficulties they have had to meet here. Now the work has reached a point where they can go to labor elsewhere. They have written to me that they had a burden to work in the Southern Field. There is plenty of room for them there. The South is in need of more workers; they need school-teachers, they need managers. We have

been looking and praying for men to take up the work there, and we are glad that God has opened the way for these men to work in that field. . . .

"To the students I would say, You are to let your teachers go willingly. They have had a hard battle here, but they have made a success, and as they leave, the Lord will go with them. His arms will be beneath them. If they will follow on to know the Lord, they shall know that his going forth is prepared as the morning. . . .

"Several times, even before they took up their work at Berrien Springs, these brethren expressed to me their burden for the work in the South. Their hearts are there. Do not blame them for going. Do not put any impediments in their way. Let them go, and may God go with them, and may his blessing attend them. . . . They think that they can better glorify God by going to a more needy field. This is their own choice; I have not persuaded them. . . .

"For over twenty years, the work of the Southern Field has been held up before you, but you have not done for the work what should have been done. There is a large field there, and the burden of sustaining the laborers there belongs to the people of America.

"If any of the students and workers here desire to go with the brethren, let them go and help them to carry the light to those who have never heard the truth, to a class of people that has been suffering with neglect and poverty. I know that Brother Haskell and Brother Butler will be glad to have the help of these brethren, and will unite with them in the work of God." (MS.)

EARLY PLANS

The purpose of the brethren who left Berrien Springs for the South, has been outlined by one of the founders

of the Madison school thus in a report presented at the fourth biennial session of the Southern Union Conference:

"We had planned to go to some quiet place at a considerable distance from Nashville, where there were none of our people; and there with what little means we had, buy a small farm with virgin soil, gather around us a few sturdy students from the North, and begin work upon a self-supporting basis; then we intended to send out these students to carry on a simple work among the people as self-supporting teachers; evangelists, including Bible workers; colporteurs, including canvassers; and missionary workmen, such as experienced farmers and mechanics.

"It was our purpose to strike in as any layman would have to do in pioneer self-supporting missionary effort, and not make any general call for financial aid."

From this statement it is plain that before the purchase of their school farm, the purpose of the founders of the Madison enterprise was to carry forward, in some isolated place in the South, *independent institutional* work. But this plan of conducting a training-school independently of all organized denominational agencies, was never carried into effect.

When the brethren from Berrien Springs went South, early in the summer of 1904, to find a suitable site for their training-school, Sister White was in Nashville; and when she learned of their plans, she counseled the brethren not to arrange matters so as to be independent of all connection with and support from conferences and church-members. She urged that they make search for some site not far removed from the Southern Union Conference headquarters, in order that the workers in the school might share the burdens borne by their brethren in responsibility in the Southern Field; and also in order that the officers of the Southern Union might have opportunity to

give counsel and help to those who were coming into their field to strengthen the educational and evangelical interests in unentered and needy places.

"I was surprised," wrote Sister White in her report published in the *Review*, Aug. 18, 1904, "when, in speaking of the work they wished to do in the South, they spoke of establishing a school in some place a long way from Nashville. From the light given me, I knew that this would not be the right thing to do, and I told them so. The work that these brethren can do, because of the experience gained at Berrien Springs, is to be carried on within easy access of Nashville; for Nashville has not yet been worked as it should be. And it will be a great blessing to the workers in the school to be near enough to Nashville to be able to counsel with the workers there."

A CHANGE OF PLANS

The brethren followed the counsel given. Instead of establishing an independent enterprise, they chose rather to maintain a close connection with their brethren in responsibility — a connection that included the idea of looking to their brethren for financial aid in establishing and equipping the institution, and of receiving from the Southern Union Conference, counsel and encouragement.

Concerning this experience, Brethren Sutherland and Magan prepared a statement for publication in the *Review* during the summer of 1904. In this they declared:

"Several times we talked to Sister White concerning our fear regarding such a large investment and the necessary subsequent running of a much larger school than we had originally planned. Finally one day she expressed herself emphatically, saying: 'My great burden and fear is that your plans will be too small, and

that you will aim too low. If you will follow the counsel of the Lord, he will set your feet in a large place, and provide the money to pay for it. You must walk by faith.'

"We then told Sister White that we did not want to make a call for money for our work in the South, as it appeared to us that the Spirit of God was clearly designating that nothing should be done at this time to divert the means from flowing into the treasury at Washington for the establishment of the work there. To this she replied: 'You are right that no general public call for subscriptions which would divert from the work at Washington, should be made now. But God wants you to work in a quiet way, and he will move upon the hearts of generous men and women to assist you with liberal gifts and donations.'

"The Master thus revealed that he had a different path for our feet than the one we had chosen, and we well knew that his blessing could attend us only as we took his way in preference to our own. So, confident that underneath are the everlasting arms, we determined to put forth every possible endeavor to secure the place which the Lord had so clearly pointed out should henceforth be used as a center for the light of the advent message."

OWNERSHIP

At the time of the purchase of the Madison farm, the officers of the Southern Union Conference felt unable to assume any financial responsibility in connection with the new school; and so the purchase money was supplied wholly by private parties. However, the founders of the school, anxious to establish the enterprise on a self-sacrificing basis, and in harmony with denominational interests, sought to incorporate in such a manner as to safeguard the cause of God

which they were endeavoring to upbuild. Fortunately, upon examining the laws governing corporate bodies in the State of Tennessee, they learned that legislation in that State had been especially favorable toward the formation of philanthropic and non-dividend-paying enterprises. They incorporated under the General Welfare Act, which was preeminently suited to the requirements of religious societies owning properties that were to be safeguarded to denominational interests. Thus it has been possible, in the incorporation of the Madison school, to make provision in the Articles of Incorporation and in the By-Laws for the carrying out of the purposes for which the school was established, and at the same time to make impossible the diversion of the school property to private or selfish ends, or to any use not in full harmony with the teachings of the Seventh-day Adventist denomination.

The text of the school Charter has been passed upon favorably by the lawyer who in former years has acted as the adviser of the Southern Union Conference in connection with their corporate affairs; and its provisions were examined closely in 1908 by a special committee appointed during the fourth biennial session of the Southern Union Conference. This committee, composed of the president of the Southeastern Union Conference, the treasurer-auditor of the Southern Union, and Judge Cyrus Simmons, reported —

“That all the moneys and properties owned by said corporation belong to the corporation, and not to the incorporators or to the Board of Directors.

“That . . . no properties or moneys belonging to the corporation can in any way descend to the heirs or representatives of the incorporators in the event of death. This corporation is organized for educational and religious purposes, teaching the doctrines of the

Seventh-day Adventist Church. The properties and moneys belonging to the corporation must be used for the purposes for which the institution was organized. In the event the Board of Directors misapply any of the moneys, or misdirect the use of any of the property belonging to the said corporation, any member of the Seventh-day Adventist Church would have the right to bring the matter before the court, and to have the operation of the institution reviewed and regulated by the orders of the court, so that the corporation shall fulfil the purpose for which it was organized. . . .

“The Charter is so formed by the law of the State of Tennessee, that no incorporator has any individual interest in any of the property of the corporation.”

Since the founding of the school, several of the brethren bearing official responsibility in the South, including from the beginning the president of the Southern Union Conference, have been given membership in the Board of Directors of the Madison school.

OFFICIAL WELCOME

When the Southern Union Conference Committee learned that property had been purchased and that a school would be opened near Nashville, “it was unanimously voted, That this committee express to Professor Sutherland and Professor Magan hearty appreciation of the services along educational lines which they purpose giving to this Southern Field, and extend to them a cordial welcome.” And the president of the Southern Union, Elder Geo. I. Butler, in a published statement in the *Southern Watchman*, the official organ of his conference, declared:

“Brethren Sutherland and Magan have long had a desire to come to the South, which greatly needs men

of energy, tact, and devotion. They felt that the time had come for them to carry this plan into effect. The servant of the Lord, who was present, heartily endorsed this movement. In her public remarks, before large congregations of believers from different parts of the field, she stated emphatically that this movement South was in the order of the Lord.

"All of us who are intimately connected with the work in the Southern Union Conference rejoice at this statement. We have a hard field. There is a grand opportunity for young men of devotion, push, and energy to originate a work of importance. The field is awaiting the efforts of men of God who will move in harmony with the counsels of his Spirit, establishing work in this great Southland."

"Our southern people, we know, will warmly welcome such an effort. May the blessing of God guide and control, develop and sustain, and bring this enterprise to a glorious victory. (July 19, 1904.)

A REVIEW OF FACTS AND PRINCIPLES

UNTIL late in 1907, the writer had knowledge of all the facts set forth in this presentation, save one; namely, that at the time of the purchase of the Madison school farm, Brethren Sutherland and Magan set aside their original plans for doing work independently of conference relationships, and accepted the counsel of Sister White to organize their enterprise in such a manner as to link themselves closely with their brethren in the organized work.

Soon after this fact of primary importance became known, I wrote to the president of the General Con-

ference, and to the president of the Southern Union Conference, reviewing, in the light of this added information, the principles of organization we had on several occasions talked over together. The greater portion of the letter sent at that time to Elder Daniells, follows:

"Loma Linda Sanitarium,
Loma Linda, Cal., Nov. 12, 1907.

"Elder A. G. Daniells,
Takoma Park Station, Washington, D. C.

"Dear Elder Daniells: I am writing to you to-day on the question of organization, in which we are mutually interested.

"Upwards of three years ago, while in the East, I had some conversations with Professor Sutherland and Sister Druillard on the work that might be done by self-supporting missionaries; and at that time I felt as if some of the ideas advanced regarding independent work were not fully in accord with the generally accepted views we have held on organization.

"Last summer, when Professor Magan spent some weeks with us, I had the privilege of going over this question with him. Although things seemed much clearer to me after our conversation, yet I did not see any way by which my understanding of his position could be harmonized fully with my conception of the principles of organization as outlined by the spirit of prophecy. There was something that seemed elusive, intangible, and I gave up trying to understand, or to discern wherein we really differed. I simply hoped that the reason I could not understand fully, was because my conception of Professor Magan's teaching was so imperfect.

"During the past few days, Professor Sutherland has been with us at Loma Linda. For two mornings

I had the privilege of talking for a long time with him on the question of organization, and of making many inquiries as to the position he holds on this question. The longer we talked, the more I rejoiced, because his position became clearer and still clearer. It seemed to me as if the full statement he made, throws a flood of light on the whole question, and on the cause for my former inability to understand, and for the differences of opinion that have sprung up over what is actually believed and advocated by the founders of the Madison school.

"In brief, it has occurred to me that the differences that have seemed to exist for so long a time, are more apparent than real. In the light of our conversation this morning, I verily believe that Professor Sutherland's position on organization (which I understand to be the position of his associates as well) is essentially the same as the position held by the leading men of the General Conference. And as I have thought that possibly you might be glad to have me place on paper the results of our interview, before I forgot the details, I am venturing to write to you the pages that follow.

"That which leads me to believe that there is common ground on which both you and the brethren at Madison heartily agree, is Professor Sutherland's clear statement regarding their *change of policy* about the time they went South. At the time of the 1904 Berrien Springs meeting, Brethren Sutherland and Magan felt very much like withdrawing from the organized work, and isolating themselves in some remote section where they could quietly demonstrate their ideas regarding self-supporting work. But the Lord in mercy showed them a better way, and counseled them to *maintain a close connection with their brethren*, and arrange their work in such a way that it would

be easy of access, and so that they would of necessity have to depend somewhat upon the liberality of their brethren and sisters for financial support. Instead of establishing an independent school in some isolated section, they were counseled to establish their school near Nashville, where they could keep in close touch with their brethren in the Southern Union Conference, and where their work could be easily visited by interested friends.

"Brethren Sutherland and Magan were especially counseled not to arrange matters so as to be independent of all support from their brethren in the North. It was urged by Sister White that they must not disconnect from those who would be blessed in cooperating with them. She declared that many in the North needed the presentation of conditions and necessities in the South, that could be given by Brethren Sutherland and Magan; and many also needed the blessing that would come in responding to such appeals. Brethren Sutherland and Magan were encouraged to hope that the ideas they were desirous of personally demonstrating in pioneering a self-supporting school work in some new and isolated field, might be demonstrated just as satisfactorily and much more profitably by some of the students whom they could send out. By this modified plan, the experience and the molding influence of Brethren Sutherland and Magan, as educators, would not be largely lost to the cause because of voluntary isolation. Their minds would not be so fully engrossed with petty details that they could give but little thought to the development and carrying out of broad plans for the education of many students. The students sent out would exert a far wider influence than Brethren Sutherland and Magan could possibly exert if left to struggle on alone, unaided, in some

isolated field where, in the very nature of things, their influence would be sadly circumscribed.

"Well, this is why the school was established on the basis on which it was finally legally founded. Instead of establishing an independent enterprise, as they had originally thought of doing, the brethren chose to follow the counsel given through Sister White, and to maintain a close connection with their brethren and sisters in the faith—a connection that included the idea of looking to their brethren for partial support, and that made it possible for the Union Conference organization to foster their enterprise.

"The founders of the Madison school endeavored to make sure of this living connection with their brethren, by incorporating under an act that made the institution and all that might be given for its upbuilding, in reality a Seventh-day Adventist concern. That is, it was not to be a private corporation, in the sense that private parties could ever use the property for any purposes other than those specified in the Articles of Incorporation and in the By-Laws.

"In the selection of a Board of Managers, the founders invited several of the members of the Southern Union Conference Committee to unite with them in managing the institution. . . .

"As soon as I learned from Professor Sutherland that the original design of himself and his associates to found a new school that would be entirely independent and self-supporting, was not carried out because of instruction through Sister White to maintain a living connection with their brethren, and to look to their brethren for partial support, a ray of light entered my mind. I thought I could now see a great difference between the school they have established at Madison, and the sort of school they once

thought of establishing. At Berrien Springs they were proposing to carry forward, in the Southern Field, *independent institutional* work in the manner in which *independent private* work is carried forward by an *individual* not in the employ of any conference. They were counseled not to do this, but to help *individuals*, and *families or groups of individuals* (not *institutions*, please note), to demonstrate the feasibility of carrying on self-supporting work as self-supporting Seventh-day Adventist missionaries. Those whom Professor Sutherland and his associates were to train, were to establish *small centers of influence*, NOT TRAINING SCHOOLS, on a self-supporting basis.

"Professor Sutherland and his associates saw the wisdom of this. They therefore entered upon their work at Madison with modified ideals as regards personal duty to engage in strictly private work independent of all financial help from their brethren. Of course, they still had ideals as regards the possibility of training youth to engage in work on a wholly self-supporting basis. Instead of following their former ideals in founding a training-school, they accepted the instruction given them through the spirit of prophecy, and decided to maintain a close and vital connection with their brethren and sisters, even to the extent of looking to them for partial support (for a time, at least). They are now trying to teach others how to demonstrate, in a quiet and practical way, as *individuals*, and *small groups of individuals*, that which they themselves had hoped to demonstrate in a much larger way, by means of an *institution*.

"Since the time when the Madison school was founded in harmony with instruction to maintain a connection with the organized body, Professor Sutherland has seen the wisdom of having our institutional work connected closely with the body. His great desire has been to help advance the message by train-

ing many young people to do a work that our conferences are not strong enough to support from their conference treasury — a self-supporting missionary work conducted in needy fields by consecrated, self-reliant young men and women who have learned to make their own way. But their students are not to go forth as workers feeling independent of organization; they are to go forth as warm-hearted Seventh-day Adventists; members of an organized church; tithe-payers; workers who encourage and labor for the establishment of new churches, where tithes are paid in the regular way to treasurers, to be sent on to the conferences in which the respective churches are established; workers who raise up new churches that are united with the conference organization in the same way as are all other churches in good and regular standing.

"In brief, the workers to be sent out from Madison are not discouraged from the thought of laboring as regular employees of conferences and institutions, under salary, if in the providence of God there is an opportunity so to do. At the same time, those in training are encouraged to look forward to the privilege of laboring, if necessary, as self-supporting missionaries in needy fields, in full sympathy with conference organization, but without expecting to receive from the conference any salary.

"Many of those trained at Madison hope to labor along lines similar to those outlined in testimonies calling for families to move South into needy communities where they can carry on school work, and teach the people how to live healthfully, and how to care for the sick. Those who can do this sort of self-supporting work, are to labor, not as conference employees, but as consecrated laymen.

"Just so, one of the ideals of Professor Sutherland and his associates is to give the youth a training so practical as to enable them to go forth as self-supporting teachers — teachers who can be a blessing to the community in which they may labor. It is hoped that in needy districts throughout the South, humble, self-supporting teachers may help the people not only to reach a higher standard of literary attainment, but higher standards in agriculture, horticulture, healthful living, the care of the sick, and right living in general. Thus they may win hearts to the ennobling principles of the third angel's message, and may raise up churches that will become a part of the organized body.

"While encouraging their students to endure with hardihood the lot of pioneers, the faculty of the Madison school are striving to imbue them with a respect for the organized work, and with a desire to cooperate heartily in every good work, so long as it is for the advancement of the third angel's message.

"Professor Sutherland and his associates believe thoroughly in conference organization. They believe in having presidents of conferences, executive committees, officers of churches, etc. They hold, of course, that the men who have been placed in responsibility are not to exercise arbitrary authority, but are to rule in the fear of God, allowing every church-member the right of exercising his individual freedom in matters that should be settled between the individual and his God.

"The faculty of the Madison school recognize the strength that comes from organized, united action. They deplore the weakness that comes from disintegration and anarchy. They hold that any enterprise conducted independently of all organized effort, and with no reference whatever to the organized body,

is liable to be productive of harm, and is in reality a species of anarchy. On the other hand, they hold that self-supporting work for the advancement of the cause of God, is not anarchistic, but is in reality a part of the organized work, since the person engaged in self-supporting work is a member of the organized church, and is laboring for the advancement of an organized work.

"The Madison faculty further hold that the mere form of organization is not all there is to organization. They teach that thorough organization is made possible by the binding, controlling influence of the Spirit of God, blending heart with heart, and prompting consecrated individuals to harmonious, united action in a common cause. Only through the influence of the Holy Spirit can brethren dwell in unity, and pull together.

"There is one position taken by the members of the Madison faculty, that is often misunderstood — and possibly not always without cause, because of the use of certain terms in attempting to express the idea. This position is with regard to conditions that may prevail in the future, at the time when thousands, with faces lighted up with holy joy, will go forth into all parts of the earth to proclaim the message.

"The brethren at Madison hold that as the time of the end approaches, more and still more self-supporting work will be done by consecrated men and women who are members of organized churches, yet who will labor in a self-sacrificing way without looking to any conference for material support. Thousands will go forth into all parts of the world because they are impelled by the Spirit of God to go. They will go, not as disorganized integers, but as members of

one united body; yet they will oft times be isolated from their fellows, and will be compelled to look to God alone as their counselor. While laboring in harmony with their brethren elsewhere, they will not look to any organized body for support, but will trust in God to supply their necessities. Those whom they bring into the truth will not be tied to any man, but will be bound up with the organized body, the Church of Christ, in church capacity; they will pay tithes into a church treasury, which tithes will be used for the support of organized work.

"Of course, we can not now foresee just how this will be done in detail, in every instance, in a time when it will have become almost impossible to keep in communication with all the various parts of our organization. As we enter these times, the Lord who has taught and led us thus far, will surely show us the right way. Until the very end, God will have a united, organized people, and all will be saved as members of an organized body; yet many who are thus saved will be given a knowledge of the truth by self-sacrificing, self-supporting missionaries looking to no conference for support.

"It is my conviction that the less we say now about how we may find things in the future, with regard to forms of organization, the better it will be for both teacher and student. The more we instil into the minds of all, that God is gathering out *a people*, and is saving them as *a united body*, not as disorganized integers, the better it will be. It is my conviction that much of the misunderstanding that has arisen in past years over the attitude of the Madison faculty toward the general question of organization, is traceable to their own unguarded utterances. They have endeavored to delineate before inexperienced students a picture of conditions during the closing days

of the message (with the best of motives, of course); and the students, not having a thorough knowledge of the principles underlying organization, have not understood the teaching. Some have gone forth as teachers, and have not been straight on organization. For the erroneous principles taught by their students, the faculty formerly at Berrien Springs, now at Madison, have received full credit. I believe you will find that they have now reached a point in their experience where they will welcome any counsel the General Conference brethren may have to give them along the line of exercising extreme caution about directing the minds of inexperienced students to conditions that may prevail when persecution [or war] is rife throughout the world. . . .

"These facts seem to throw much light on the present situation at Madison. I have wondered, Elder Daniells, whether it would not be very profitable for you and your associates, on your next visit to Nashville, to have a good, long, heart-to-heart talk with the faculty of the Madison school, and go to the very bottom of this question of organization. . . .

"We all know that in some instances — particularly in past years — certain statements have been made that have led various ones to look askance at the Madison brethren; but from what I am able to learn, I do believe that their teaching regarding organization is so nearly like the teaching of the General Conference brethren, that a candid consideration of the whole question at this time would result in great good to the Madison brethren, and in bringing cheer and hope and courage to the hearts of those who in the past have been fearful of conditions and of teachings apparently not in harmony with the commonly accepted teachings of the body.

"Is it not possible that a candid talk, such as sug-

gested above, might result in more guarded statements regarding organization, in the future? And might not this be of untold benefit to all concerned? I heartily agree with you that in these days, when the spirit of disorganization seems to be in the very air that we breathe, we can not be too careful when making statements regarding individual rights, independence, and self-supporting work independent of organized conferences, etc. Is it not possible that we have now reached a favorable time for meeting together in brotherly counsel, and finding common standing-ground on bed-rock principles? I do believe that we have reached a most favorable time for this to be done. I believe also that in the doing of this work, we shall learn valuable lessons regarding the way in which we should make statements concerning 'one-man power,' 'arbitrary authority,' 'conference organization,' 'individual effort,' 'independent work,' 'self-supporting work,' and all these things we hardly know now how to name.

"The elasticity of our English is such that certain expressions are peculiarly susceptible of misunderstanding and misapprehension, especially in connection with so delicate a question as the defining of individual rights, and the rights of the individual members of organized bodies. Might we not avoid much misapprehension, much misconception of terms used by others, and consequent misunderstanding and sorrow of heart, by uniting in a friendly study of the meaning of these various terms, and by giving friendly counsel as to the guarded, exact use of such terms in the future? I believe this could be done, and that the brethren of the General Conference would find the brethren of the Madison school more than ready to meet them on common ground, and unite in a study of fundamental principles. Such

study, at this time, ought to be productive of great good to the entire cause.

"You will find the brethren of the Madison school ready now, I think, to listen to instruction regarding the difficulties involved in any attempt to present theories concerning the possible forms of organization we may or may not have after the work has begun to close up in many lands. I believe they can be induced to refrain from presenting conjectural theories before raw, inexperienced students, and that they will express a willingness to be content with simply inculcating in the minds of the students the fundamental principles of loyalty to God and to his cause, and of the mutual obligations and regulations that come of necessity because of God's plan to finish his work in the earth by means of human instrumentalities that are thoroughly organized.

"We must learn to use terms carefully, advisedly. We must not allow to creep into our forms of expression any looseness of speech that would give to the inexperienced a wrong conception of true organization. I am sure you will find Brethren Sutherland and Magan more than ready to cooperate with you in any reasonable effort to study how to exercise great care in the presentation of the principles of true organization to their students. I rejoice that this time has come, and I pray that the right things shall be said and done to unite that which now seems to be dis-united. May we not hope for a better understanding of underlying principles, and for results that will repay us a hundredfold for all the effort it may be necessary to put forth in order to bring them about? Since we all love the same Lord, and are striving to live in the light he causes to shine on our pathway, there must be some way by which we may come to see eye to eye.

Yours very truly,
"Clarence C. Crisler."

RECOMMENDATIONS OF THE GENERAL CONFERENCE OF
1909, CONCERNING SELF-SUPPORTING SCHOOLS
IN THE SOUTH

Since the establishment of the Madison school, ten years have passed, and some progress has been made in the bringing about of a proper understanding concerning the relationship sustained by this school and similar enterprises, to the organized work of the denomination. During the session of the General Conference held in 1909, the following series of recommendations was passed, looking toward the establishment and maintenance of proper relationships:

"Whereas, The Southland of the United States and the mission fields offer many opportunities for self-supporting school work; and,

"Whereas, Not a few of our people are planning to undertake this line of work; and,

"Whereas, A close, friendly relationship should exist between the organized work of the denomination, and these self-supporting schools; therefore,

"We recommend,

"1. That the educational departments of our organized work, where these schools are located, provide for their representation in the conference educational departments.

"2. That the educational departments assist in the selection of those who shall be encouraged to enter this line of work.

"3. That endorsement be given to those selected, who need financial assistance, that those from whom funds are solicited may know whom to assist.

"4. That the organized work assist in locating said schools, and advise in the expenditure of funds secured from our people.

"5. That the closest bonds of sympathy and cooperation be maintained between these self-supporting schools and our organized work.

"6. That the educational departments be encouraged to so cooperate with these self-supporting schools that the utmost possible help may be rendered, and the best results accomplished.

"*We further recommend*, That our stronger conferences search out and encourage suitable persons to undertake this self-supporting work, and the workers thus selected be encouraged to pursue a course of instruction at the Nashville Agricultural and Normal Institute." (*General Conference Bulletin*, 1909, pp. 372, 373.)

